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THE TWO SABBATH-KEEPERS.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." Words of Paul. Rom. xiv. Col. ii, 16.

"GEORGE, what book have you there?"

"One of D'Aubigne's, father."

"Put it up, my son; take your Bible; it is the holy Sabbath."

"O! but father, this is good! it tells of the reformation, and Christians, and persecutions; I am so *much* interested in it."

"Put it up, my son, it is God's holy day; take your Bible or hymn-book, or else sit still and think; it is distracting to the mind to read such things."

"O! father—I—"

"Mind me, sir!"

There was no appeal from this sternly spoken command; so George with a hasty step, flushed face, and an angry heart, put up his favourite volume, but he could not take the Bible. Instead, he hurried to a sofa in a distant part of the room, and threw himself upon it, sullen, and thinking ungenerous thoughts of his father. "He does not care anything about reading!" he said mentally, but passionately; "he never read history, and does not know how good it is, nor how much one learns. I think it's hateful of him to make me sit here dumb and stupid—that I do—and I won't read the Bible, for he never explains it to me. O! dear, I wish I could go to sleep."

Mr. Allen had looked around once to see if his son was obeying him, and merely remarking, "Don't leave that place, sir," he threw his silk handkerchief over his face again and slept.

It was a warm summer's day, The windows were all open, and through two

of them the arbour in the garden looked very cool and inviting. "If I had only gone out there with my book," grumbled the boy, "he never would have seen me; and I *know* it's no harm to read D'Aubigne. I mean to ask the minister."

Just then there was a great noise. In came little Archy with the kitten and a pasteboard box. Kitty was running in great glee, so was Archy. Their noise awakened Mr. Allen.

"What is that?" he cried, sternly.

"Me and Kit," father; see, Kit is riding me to church; get up, you cat," and away they galloped again.

"Stop that," you wicked boy; unhar-ness the kitten, or I shall whip you severely. Bad boy, do you know it's the holy Sabbath?"

"Kitty was tired sitting—and I, too," cried Archy, pouting, as he stood looking intent on the kitten, "it is not wicked."

"Take that kitten out!" cried Mr. Allen, reluctantly springing up from his chair, "and after that come here and sit on this stool, and if you stir I'll whip you severely, sir—O! the inborn wickedness of children!" he cried, groaning to himself, "they hate goodness. I can't make them comprehend that *this is the Lord's day*."

A sweet voice was heard singing in the next room, and softly the words floated upon the air—"He doeth all things well."

"Catharine!" cried Mr. Allen.

A young girl appeared.

"Catharine, are you singing a song?"

"I was singing, 'He doeth all things well,' father," was the rather timid reply.

"That isn't the question; were you singing a song?"

"I believe, sir, it is—though something of a sacred song. I love it very much."

"Yes, the carnal mind loves all such things," replied Mr. Allen, testily. "I

wish, Catharine, you would *reverse* your songs for the rest of the week. This is the Lord's day; you are not even to think your own thoughts. Go sing, 'Broad is the way that leads to death.' I believe you are all in it—O dear!"

Catharine disappeared, but no sweet sounds and tender sentiments, soothing and hallowed, came from the other room; and was silent, while George said to himself, "How father does grumble on the the Sabbath! Seems to me he loves to scold best on that day. I wonder if that is keeping it?" And little Archy, twisting himself like an eel on the low seat appointed him, stretching his mouth, pulling his ears, and yawning, sat himself at last picking out the pink threads of his frock, and making a mat of them.

"I wonder where Mary is?" thought George to himself; "O! dear—I'm so tired."

Mary, alas! was perched up in the hot garret, close to a pane of glass set in the roof, reading a long-hidden book, unwholesome as the damps of the charnel-house, and destructive of all morality.

"Father, may I not just walk in the garden a little?" asked George, humbly. His father had finished his nap, and was moving to and fro, humming a snatch of some psalm tune.

"No, sir; how often have I forbid you to ask me? Next thing you'll be wanting to go to the woods, and then to the river with fishing lines and tackle. I wish my children were like Major's across the way. They are always cheerful and pleasant on the Sabbath, and seem to love the day."

"But, sir, Mr. Major talks to them, and he doesn't"—

"Silence, sir, no reflections; I am sorry I have such a disobedient boy—now go and get ready for church, the bells are ringing."

Glad to escape, George hurried away to his room, and Archy followed him to show a ruined frock—the result of activity wrongly employed—to an invalid mother.

Let us step across the road and enter this pleasant household. The family are most of them in the drawing-room. Elly Major is poring over a book which she holds half out of sight; Minnie sits at the piano just touching the keys softly.

Henry is lounging, the mother and family both occupied with a lesson of the right kind.

Suddenly Mr. Major looks and notices the absorbed attention of his youngest daughter.

"Well, Elly, what interests you so much, dear?"

The little girl blushed, but answered ingenuously, "O! papa, it is 'Robinson Crusoe.'—Sarah Carter lent it me yesterday, and it is beautiful."

"Yes, dear, a very pleasant and entertaining book; still, perhaps my daughter could read something better with more profit to-day."

The child looked earnestly toward him and smiled.

"If you think best, father, I will read something else."

"I do think, as this day is set apart for the worship of God, your little Bible might be profitably studied."

"Will you explain it to me, father?"

"Yes, dear."

Ellen laid aside her book, and with seeming regret applied herself to her Bible, sure of her father's sympathy and assistance, should she need it.

"Henry, my son, you are restless."

"Yes, father; I am thoroughly tired doing nothing. My head aches if I read."

"Well, my son, you had better walk a little way. Take the back road down the river, and when you return, tell us how many evidences of God's goodness you have seen. You need a little exercise, and you have been a good boy to-day. Minnie, child, why don't you play something, and sing? I should like very much to hear 'Mary at the Saviour's tomb.'"

The little girl delighted that he requested the music, sang the song very sweetly, and the rest listened in approving silence.

"Now that other favourite of mine—'He doeth all things well'—this is a most beautiful melody."

So soothing the music fell upon the air at the close of that calm Sabbath day, it seemed as if the angels were listening, too. Mr. Major, smiling upon his wife, said softly, "Thank God!"

Her eyes were filled with happy tears. It was not yet six months since one of their little ones had gone home, and this song touched their hearts with the tenderest emotions.

All was silent again, when a loud peal of laughter was heard in the back part of the house. In another minute, in came Ally dressed up in his father's morning gown, a pair of spectacles on his nose.

"My dear," said Mr. Major gravely. That was all—nobody smiled. The little one looked about in great confusion—threw off the dress and ran, head down, towards his father's open arms.

"I think we can do something better than dress up in that ridiculous fashion to-day, don't you, Ally?" asked Mr. Major.

"Yes, sir," the little fellow said, in a subdued voice, still nestling his curly head in his father's arms.

In a quiet, soothing voice the father told the story of little Samuel, illustrating in its courses the sweet obedience of the holy child, and above all, his regard for God and his appointed ordinances.

Oh! this was better than rebuke, and the boy, young as he was, felt it; and learned a lesson he would not soon forget.

The bells were ringing. Henry had returned, looking fresh and glowing. The girls were all prepared for meeting.

"Well, my children, have you passed a pleasant Sabbath?" asked the father.

Beaming eyes and ready lips answered, Yes.

MONDAY MORNING.—*Scene in the Office of Mr. Allen.*—"Sir, if this account is not paid in three days, I will strip you of everything you possess. Scandalous to shrink an honest debt thus."

"But, Mr. Allen, I have been ill—my wife and"—

"Old story, old story, sir; beg or borrow the money—or—you know me."

MONDAY MORNING.—*Scene in the Office of Mr. Major.*—"I am ashamed to ask for an extension, Mr. Major, but I am cruelly poor just now. If you would allow me a little more time"—

"Certainly, Mr. May; I heard a gospel sermon on the golden rule, yesterday. Do your best for me, and I am content."

The prayers of this grateful man ascended to heaven.—*Examiner.*

THE CREED OF THE HEART AND OF THE CHURCH.

THE Articles of the Church of England, which "do contain her true doctrine, according to God's Word," declare that we are "justified by faith only;" that "works which spring not of faith in Jesus Christ" have "the nature of sin," and "are not pleasant to God;" that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith;" that "whosoever will be saved" must receive the Athanasian Creed, "which except a man believe faithfully he cannot be saved," but "without doubt shall perish everlastingly;" "that they are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature; for holy Scripture doth not set out unto us only the name of Jesus Christ whereby men must be saved."

Such is the teaching of the Church of England—such the professed belief of her sons. But there is a religion of the heart as well as of the head—a religion which shines forth in the acts as well as the articles of Churchmen:—and in the conflict of creeds with common sense, the former not unfrequently go to the wall.

Let us take a recent illustration.

The great Rajah of Sarawak, Sir James Brooke, is now in this country, and has been attending public meetings in various places. In the city of Preston, he was present at a public meeting of the Society for the Propagation of the Gospel in Foreign Parts. The vicar was there—the Rev. Canon Parr. There were English and American clergymen on the platform. The laity attended in great numbers; and Mr. Townley Parker, of Cuerden Hall, was in the chair. The Rajah was the principal speaker, and his speech was full of practical good sense. He showed his audience how he had succeeded in establishing, while encouraging Christian missions, perfect peace and charity in his adopted country, bringing Pagan and Mahometan, Dyak and Malay, to dwell together, with the followers of Jesus, in friendship and har-

mony. In the best-regulated communities, however, differences will sometimes arise; and it one day happened that Sir James was waited upon by a Dyak chief, who had a complaint to make against a Malay. "You have a Book," said he, (meaning the Bible); "and I want to ask you whether, when the Dyaks die, they will be turned into fire-wood?" There was "laughter," as the *Preston Chronicle* informs us, when the Rajah repeated the simple Dyak's question. The men and women of Lancashire, who nominally believe in the Creeds and the Articles of the Church, were nevertheless amused at the notion that the unbelieving Dyaks should "perish everlastingly;" and when the illustrious speaker went on to tell them how the poor chief informed him that a bigoted Malay, who also had a Book (the Koran), had assured him that the Dyaks, for their unbelief in its doctrines, would all be turned into "fire-wood" after death, the assembled Church-folks were shocked by the intolerance of the Mahometan. And they all, apparently, sympathised with the Rajah, when he added, that he comforted the wounded Heathen (who afterwards embraced Christianity) with the assurance that, "being a good man, and doing his duty, he would certainly not be turned into fire-wood." "He was a rational man," says Sir James Brooke, "for objecting to what the Malay had told him, and asked, 'What like is God?—what like is God?' No stranger ever came to my house without being fed; I always gave him food; I always paid my taxes; I never had ill-will to any man; and yet I am to be turned into fire-wood; and yet the Malays who told me so have robbed us, murdered us, carried away our women and children into slavery, and have driven and hunted us like wild beasts for years past, till you came; and yet, though they have done all this, God will look after *them*, and turn *us* into fire-wood!"

Verily, "he *was* a rational man," this remonstrant Dyak; and the clergy and laity of Lancashire, who listened approvingly to the Rajah, were more rational than their creeds. The Church holds the man "accursed" who "presumes to say" that the virtuous and pious Heathen, whose good works "have the nature of sin," and "are not pleasant to God,"

may escape the fate of "fire-wood"—a fate only to be averted by faith in the Athanasian Creed and XXXIX. Articles; while the Unitarian Christian asks, with the honest and indignant Dyak, "What like is God?—what like is God?" that He should act thus tyrannically and unjustly with His creatures—bestowing Heaven on the intolerant believer who plumes himself on his orthodoxy—and dooming to eternal Hell the so-called heretic, who "does justly, loves mercy, and walks humbly with his God?"

J. C.

A RECORD.

The following is of more than local interest. Men of Unitarian sentiment like Mr. Williamson may be found in every town. The world is ripening for the triumph of religious truth.

Mr. Editor,—In the year 1814, I had the happiness to become acquainted with a worthy and virtuous family of the name of Williamson, residing in the now little city of Ripon, in Yorkshire. They, like myself, were Methodists of the New Connexion body. At that time a change was gradually creeping over my mind with regard to my religious principles, which caused many a pang and painful feeling. I durst not, however, unbosom my thoughts to any one at that time, because I knew no one in whom I could place confidence. A whisper, however, was circulated that I was of unsound faith; and the Conference, in the plenitude of its power, and which in 1815 was held in Leeds, ordered me from Ripon to give an account of my religious views with respect to Methodistical orthodoxy. This I did, principally in scriptural language and with a sacred regard for truth; and which so satisfied the ministers and delegates assembled, that my confession of faith was ordered to be inserted in the Journal of the Conference.

From the Leeds Circuit I was sent to Alnwick, in Northumberland, where I was so harassed by bigots on the one hand, and by close and earnest thinking on the other, that, at the end of the year, I left the Methodists and formed a small church in Alnwick upon liberal principles, in which we threw aside all human creeds and articles of faith, and for which I suffered severely both in purse and character.

During that trying time, my Ripon friends invariably called upon me in passing through Alnwick; and though they regarded me as a heretic, that circumstance did not in the least diminish our mutual esteem and former friendship for one another.

Since my removal to Walmsley we began to correspond with one another occasionally, though not regularly, until about four or five years ago, Mr. John Williamson informed me that he had become a Unitarian. From that time till the death of my friend, our interchange of thought has been frequent; and about the end of last May I received from him a paper, which he named "A Record." Thinking it too good to be lost, and believing that it might be useful to many a sincere inquirer after truth, I requested permission of him to give it publicity. He replied that I might do what I would with it. And now, as my excellent friend is removed from us, I transcribe it for your perusal, and, if approved of, for insertion in the pages of the *Christian Freeman*. It exhibits a faithful portrait of my friend's mind, and the working of his truly Christian spirit; whilst the attesting witnesses at its close remind one of the form now used in making wills.

A RECORD.

Ripon, May 27th, 1858.

"I wish to record the following, that if I should be laid on a bed of sickness, and my body and mind become enfeebled by affliction, and if I should be visited by persons, who, after my death should say to this import, a friend observing so and so (as the case may be), that I replied so and so.—A friend remarking so and so, that I replied so and so; and that if they should say that before I died I changed my opinions:—I wish my friends to know that so long as I am not enfeebled by affliction and retain a sound mind in a sound body, *I remain a Unitarian*, and a warm admirer of the Unitarian doctrine. I am a warm Unitarian at the present time, and I was a Unitarian previous to the year 1818. I have, therefore, been a Unitarian in my opinions now for above forty years; and it is hardly likely that, whilst I retain a sound mind and a sound body that I am likely to change. Oh, no! But when the body and mind are

enfeebled by sickness, people may say, one changes one's opinions; but this change of opinion *will not be my case*, so long as the body and mind are sound.

"I think it right to record the above, as I know of cases where it was stated the Unitarian changed his opinions; but from what I know of these cases, the statements were not founded on fact, but the parties have too much extorted the answers to this question from the afflicted persons, and have been mistaken, perhaps too anxious to see a change effected in the poor Unitarian.

"My opinions may principally be found in a sermon by the late William Ellery Channing, preached at the opening of a new Unitarian Chapel in New York, U.S., in the year 1820. Also in a sermon by the Rev. Joseph Hutton, preached at Hull, on September 30th, 1819, entitled 'Omniscience the attribute of the Father only.' This sermon and appendix I ever read with pleasure, and which I now very much appreciate and admire.

"I may also add that my opinions are those inculcated in a book entitled 'A Calm Inquiry into the Doctrines of the Trinity,' by Thomas Belsham, in the year 1817. Also, my opinions are expressed in four MSS books, written by myself in the years 1822 and 1825. Also in a MS book entitled 'A Letter on the Doctrines of Unitarianism,' written by myself in February, 1824, to a friend in London. Also, in a book on Hereditary Depravity, by a Layman (Dr. Cogan). Also, a book entitled 'A Letter to the Ven. and Rev. Francis Wrangham, M.A., F.R.S., Archdeacon of Cleveland, 1822.' By Thomas Thrush. Also, a book entitled 'Yates' Vindication of Unitarianism,' and which was first read by me with avidity in the year 1820. Also, in the works written by Priestley, Lindsay, Carpenter, Belsham, Hutton, Harris, William Ellery Channing, Dewey, Beard, Grundy, Wellbeloved, Martineau, Aspland, Thom, Madge, Wilson, &c., &c.

"My Unitarian opinions are the joy and rejoicing of my life, I derive great comfort and consolation from them. I am induced to write the above record in order to prevent any misunderstanding respecting my opinions. This is written on the Twenty-seventh of May, One

Thousand Eight hundred and Fifty eight :
—I am in the Sixty third year of my age.

“From a child I was an attendant at the Methodist New Connexion chapel, Low Skellgate, Ripon, Yorkshire, to which denomination of christians my Parents were warmly attached ; and they were members of the society. My father was a Local Preacher amongst them for forty years.

“I highly approve of the Government of the New connexion Methodists of the people sending their Lay Delegates from each Circuit to their Annual Conference of this community. The Delegate often knows more about the circuit from long residence, &c., than the preacher ; and I think that the people who pay the piper ought to choose the tune.”

Witnesses to the signature of this Record in his presence, and in the presence of each other, all being present at the same time, the Twenty-seventh Day of May, in the Year of our Lord, one Thousand Eight Hundred and Fifty-eight.

CHARLES BRUCE, Ripon,

GEORGE BENSON, Ripon,

To the Rev. Wm. Probert,

Walmsley, near Bolton, Lancashire.

Yesterday forenoon. I received a letter from Thomas Williamson, Esq., Mayor of Ripon, and brother of John, the writer of the *Record*, informing me that my friend is *no more*. His worship writes from Redcar, and his letter is dated Sept. 11th, 1858. He says:—Alas! my brother John died here last night at 8-10 p.m. He had been staying here a few days, and wrote to me on the 1st inst. saying how much he enjoyed the sea breezes. Next morning, whilst dressing, he had an attack of paralysis, from which he never rallied—speechless—conscious until the last few hours—powerless, but capable of making the sign that he was happy ; and his eyes sparkled with joy on being asked if all was right, and full of hope :—and he raised his left arm, and could just nod his head. . . . Thus has passed away one of the best of men and of brothers. Such men are a real loss to the world, but he has fulfilled his mission, and we humbly bow to the decree of Him who never afflicts in vain.”

This for the afflicted Brother.—I could say much respecting the moral excellencies of my late friend . . . his fearless and

ardent zeal for religious truth, as professed by Unitarians . . . his indefatigable exertions in support of the Ripon Mechanics' Institution . . . the honourable testimony of the members of that Institution to his worth as a man and his integrity as a Christian ; but these, and other fine traits in his character, I leave to abler pens than mine, and I hope that full justice will be done to his worth and virtues. His end was peace ; and at the resurrection morn, may my soul be united to his.

WILLIAM PROBERT.

[The following lines, by Geo. Linnæus Banks, are the poet's portrait of the late John Williamson : so a friend of the deceased gentleman informs us, E. C. F.:—]

HONEST JOHN.

A simple man was honest John,
And homely, too, to look upon ;
Nor pride of station, nor of birth,
Contributed to form his worth ;
His force of character he drew
From good he did, or sought to do :
He was not learned—was not wise,
He had no deep and searching eyes
To penetrate abstrusest things,
And fathom nature's laws and springs ;
But he possessed that better sight,
A clear discernment of the right,
And all the joy he wished, he had,
In making others good and glad.

A simple man was honest John,
And homely, too, to look upon ;
So homely, that the vulgar eye
A thousand times had passed him by,
Unable—for the plain black coat
That buttoned round his honest throat—
To mark the sense and worth enshrined
Within the casket of the mind.
Yet soothing thoughts and sympathies,
And precepts rare, and kind replies,
And cheering words he had for all,
However great, however small—
Content, in doing what he could
For public or for private good.

A simple man was honest John,
And homely too, to look upon ;
He never scorned the poorest friend,
Nor censured faults he could not mend ;
He never cared for pomp and show,
Nor answered “Yes,” when truth said “No ;”
However crossed, ill-used or vexed,
Of bad he always made the best :
While on his heart, as it would seem,
Were written with a warm sunbeam,
These words, in sweet simplicity—
“There is no grace like Charity” :—
Thus, acting out the golden plan,
He strove to be—he was—A MAN.

KEEP YOUR TEMPER.

BY MABEL.

I wish I had said to myself years ago.
I wish I had said to myself, in a tone of authority, *keep your temper*, and then I might have been keeping myself from a

great deal of trouble and from a great deal of disgrace. I don't know as it is hardly the thing to publish one's own faults, but never mind, it may do somebody good.

When I was a child, I had a flashy lightning kind of temper, and I tell you, I use to shoot out sometimes like the chain lightning from the sky, and it generally *struck* somewhere and hurt somebody. I never went to work deliberately, and laid out a plan to harm any one, but yet, every little while I flashed up, and flashed out at somebody.

People in the village called me "*the hatefulest little young one that ever was.*" This use to make me cry, for I was a sensitive feeling little body, and would go away alone, and almost cry my eyes out, wishing I could be more according to people's minds. I'd own right up to myself that I was a hateful little young one, but the thing of it was to be anything else.

"If you put wood under a tea-kettle of water," I reasoned, "and set it on fire, the blaze would mount around that kettle, and in very quick time the water would boil. Or, if you put a spark of it in a barrel of gunpowder, there'd be considerable stir inside of that barrel, and the result would be a blow up, in short order."

Now it seemed to me that I was about as helpless and passive as a tea-kettle of water. There were flames around me continually. People were always making a fire around me, and—*I was always boiling.*

I was a barrel of gunpowder with which people seemed to love to play, and consequently there were plenty of *explosions.*

But I'd *boil* and then *get cool again*—be *blown up*, and then subside into *quiet*—a quiet, so quiet that a body would think I was as soft as a summer sea. And so I'd remain for a little while, but my angelic appearance was not a thing of long endurance.

One time, when I was about *four* feet high, I rose very *majestically* and vowed I would not get angry again. It made me appear so foolishly—led me to do so many bad things, and made me constantly unhappy.

But like many vows, my vows were made out of *poor stuff*, and they did not wear well. Indeed, it was generally after a serious, solemn time of vowing that I behaved the worst.

And I began to have the reputation everywhere, of being "a terribly high tempered child." I mourned over it—I cried over it—I *blushed* over it, and I *vowed* over it, and I kept on growing worse and worse.

Everything was tried to cure me. I was made to stay at home, when others went out riding. I was sent to bed when others sat up, and had a fine time. I was whipped with a superior quality of birch—I was tied up to the bed post—I was put on a three-legged stool, instead of a respectable four-legged chair. I had to fast when the rest feasted. Indeed I had about everything that a body could think of done to me, and I wasn't one whit better.

I saw very plainly that I was a very hard subject, so I concluded to abandon my physicians and go to practising on myself.

I had committed an offence against all decent manners. In a fit of *hot* wrath, I had thrown a pitcher of cold water (not the pitcher, but the water) into the face of one of my schoolmates. There was no *fun* about it, but real wrath of the hottest kind.

I thought of saying that I was sorry for it, and then I thought of *not* saying it, and finally concluded that I'd rather die than say it, and so I didn't say it.

Surely a bad end of a bad business. And yet it was not really the end, for I began to come to my senses and think on my ways.

I shall never forget how I took myself off alone, and locked myself up, and what a sound lecture I read myself. I talked right at *me*, and did not spare *me* at all. I took a close view of my heart, and saw that a high temper was blighting and wasting it.

And then I concluded that it was high time for a reformation to begin, and that I myself must turn reformer. I had wearied everybody out—everybody considered that I was a *hard job*. So I just took myself into my own hands, determined to bring down my high temper, or die trying. The first dose of medicine was this: Every time there was any danger of being provoked, I put my tongue between my teeth and held it there until I had counted fifty. And when the fifty was up, I didn't care to get angry, and I had no rage to vent on anybody.

EXPLANATIONS OF SCRIPTURAL TEXTS.

ADDUCED IN SUPPORT OF UNSCRIPTURAL DOCTRINES.

We beg to inform our readers, and all who have sent us passages of Scripture for explanation, we will commence, in January, No. 1 of Volume 3rd, of the "*Christian Freeman*," a series of articles, and continue them monthly, expository of scriptural proofs, advanced in defence of doctrines we deem unscriptural, and contrary to the tenor of Bible teaching. We know of no more effectual plan of rooting out the false doctrines which afflict the Christian church, than, in clear and sound explanations of texts supposed to support such doctrines. At this we will aim, and gladly adopt the suggestions, of any of our friends, that may aid us in this work.

We will now sketch out the *plan* and *divisions* of this labour, so that all inquirers for this or that explanation may understand that all texts will be arranged under proper heads, and the explanation given there only.—In all probability we will commence with the passages which speak of the

FALL OF ADAM,

or as it is called, "The Fall of Man." The whole of the passages in the Bible do not bear out these extravagant notions, so popular, of Adam's primitive greatness of mind and clearness of judgment; nor the exaggerated consequences of that transgression to the whole human family. We believe that Adam paid the full penalty of his sin, and his transgression is not visited on us. This will lead us to the examination of all the passages called in defence of the doctrine of

ORIGINAL SIN;

or, *hereditary depravity*. The proofs are all much of the same kind as the leading one. The words of David, referring to himself, "I was born in sin and shapen in iniquity." No passage speaks of *you* and *I* being born in sin, nor the whole human family being in such a state. Read the Book of Psalms, and you find that David sometimes refers to his utter sinfulness, and again to high purity ("I am holy") in such language as none of us would feel justified in using. So with all the proofs, which we will show, they are

partial, limited to some *individual, nation, or time*, and do not refer to man in general. We confess, we believe "all have sinned." Adam sinned without an inborn corrupt heart, and mankind have sinned without this palliating circumstance. We will explain all those passages which speak of the

NATURAL MAN

as receiving not the Spirit of God, and at enmity with God, and show that the wicked man who lives a mere animal, sensual life is meant. The Apostle Paul speaks of the Gentiles who, in a state of nature, do by nature the things contained in the law; so that all this parade of abuse of man in his natural state is unbecoming revilement of the workmanship of God, which Jesus Christ took in his arms and blessed, and said was like the kingdom of heaven. All these texts on the "Fall of Man," "Original Sin," "The Natural Man," &c., we will give the true meaning.

In the most popular churches of Christendom, God is believed in and worshipped as a

TRIUNE-DEITY OR TRINITY.

There is no dogma so thoroughly human and wanting in scriptural proof as this. Learned men venture upon very few texts for its support. Roman Catholic divines say truly, it is not a doctrine of the scriptures at all, but of the Church. We will have easy work in collecting and disposing of the *Trinity* texts.—We confess there are scriptural proofs advanced which represent our Heavenly Father as a

GOD OF PARTIAL GOODNESS,

loving Jacob and hating Esau. From a few such passages do men frame their narrow views, while the scriptures abound with texts which prove his love is *universal* and *eternal*. His mercy never fails, and is over all his works. We will collect together and explain all these texts advanced for partialism in God. We will show how the word hate in scripture does not mean dislike, for Christ said, "If a man *hate* not his father and mother he cannot be my disciple." Yet we know the grand test of discipleship was love of all. He meant any one who prefers father or mother to me cannot be my disciple. *Hating* and *loving* are used in scripture to express the preference that God gave

to Jacob above Esau to fulfil certain grand designs he had pre-ordained. So the best of parents will place their children according to circumstances, one in an honourable, and the other in a less honourable position in the world, while they love them all equally at the same time. In this section we will give the meaning of those passages representing God as jealous, a consuming fire, and a God of vengeance, which simply represent His retributive justice.

There is a very large class of texts advanced to prove the

DEITY OF CHRIST.

All his peculiar titles, his great power, his doctrine, his pre-existence, and his exalted position, &c., &c.—These texts under different heads we will produce and show that men and things have borne the high name of Jehovah and God before Christ; that his power, and knowledge, and exaltation, and life, are ascribed to God as his gifts to Christ; that the union and oneness between Christ and God are such as ought to exist between his disciples; that Jesus Christ taught there is but *one* God, and that he is not that God, but the son and servant of God.—To this false doctrine, the Deity of Christ, others equally false speedily followed. The death of Christ as a

VICARIOUS SACRIFICE

to satisfy divine justice, appease the wrath of God. That God forgives sin for Christ's sake; that Christ was made sin for us and bore our sin and punishment in our room and stead, that atonement or reconciliation is thus affected. The whole of the texts in the Bible supposed to uphold those views we will lay before our readers with our explanations. We know there is no doctrine so opposed to the justice, goodness, free grace of God as this popular doctrine. We believe in the reconciliation or at-one-ment made by *us* Christ. That he lived, taught, suffered, and was lifted up to draw men from sin to God; not to draw God to man. We will overlook no passage, which speaks of the

BLOOD OF CHRIST

cleansing us from all sin, and show that this is truly the doctrine of Christ's suffering and death, not to save us from the *penalty* of sin, but to "cleansing us from all

sin."—"To save us from sin."—"To redeem and deliver us from sin."—"The Lamb of God to take away the sin of the world." Never the punishment due to sin committed is he said to take away, or free us from. Thus we will be led to examine all the texts brought forward to establish the doctrine of

IMPUTED RIGHTEOUSNESS,

the righteousness of Christ, in which it is said we must all appear. That to be clothed in the righteousness of Christ means no more than that "our souls must be purified by obeying his word." "That his spirit must be ours, or we are none of his"—All professed belief in his deity, sacrifice, merits, &c., without we keep his commandments avail us nothing.

All these portions of scripture supposed to teach a distinct and separate

PERSONALITY OF THE HOLY GHOST

we will notice. There are some Unitarians believe in the personality of the Holy Spirit. Such a view may receive some support from those passages, but that the Holy Ghost is one-third-part of the God-head is as destitute of foundation as the philosophers' stone is a scriptural doctrine. In this section we promise, so far as we can, a definition of the unpardonable sin against the Holy Ghost.

All those texts produced for

ELECTION AND PREDESTINATION,

effectual calling and final perseverance we will arrange and review. We are believers in election, predestination, effectual calling, and final perseverance; and that God worketh according to the counsels of his own will; not to the Calvinistic, but to the scriptural view of this doctrine we assent. "That strait is the gate and narrow is the way that leadeth to life, and *few* there be that find it: "That many are called and *few* chosen," are passages of scripture we will explain, and show they have no reference to the eternal state of the human race. That it is a great truth *few* are saved from all their evil passions and vices; that this is a rudimentary state, and here the goal of perfection, to which *all* are called, but *few* attain. That all such are to be cursed of God, and cut off from farther improvement for ever and ever: and that He determined this, with a knowledge of all who would not attain this perfection, from

all eternity, is a poor way of honouring God, in our thoughts.

The doctrine that we are pardoned and made saints on belief, called

JUSTIFICATION BY FAITH,

we will with its proof texts thoroughly examine. We know there are texts which apparently bear out this, "We are saved by faith;"—but then there are also texts, "We are saved by grace,"—"We are saved by hope,"—"Saved by baptism,"—"Saved by the death of Christ,"—"Saved by his life." Saved by hearing, "Hear and live," "Look and be saved." Where will sects and divisions end while men bind themselves down to only one view of Christian faith and life, as the grand essential of religion. We will give an exposition of scripture passages as speak of salvation by faith, having in view "We are not justified by faith only." There are a few passages of scripture cited to

DISPARAGE GOOD WORKS,

and to treat them as "filthy rags." No church more firmly believes than we do that it is "Not by works of righteousness which we have done, but according to his mercy he saved us."—Such passages might as well be used to assail *believing, hoping, and hearing as working*. The general teaching of scripture exhorts us to follow good works. We promise to give the meaning of those passages which appear to be opposed to working out our own salvation.

The various Christian churches which separate themselves from each other, the Roman Catholic, Churchman, Presbyterian, Methodist and others who believe their peculiarities *only* are the pure and undefiled teaching of scripture, are always ready to cite texts for transubstantiation, apostolic succession, rigid observances, instantaneous conversion, and then follow them up by the words, "That if any man or an angel from heaven preach any other gospel than that ye (they) have received, let him be accursed," and, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." We will endeavour to give an exposition of all such passages as have been turned into secretarian property, and make them of more useful and general application.

The belief in a

PERSONAL DEVIL AND FALLEN ANGELS,

is held by almost all the churches. There are numerous scriptural proofs adduced for such views. The worst feature in this faith is its uncharitable treatment of all who cannot subscribe to it, and that it really has the reverse of a moral influence on many who believe it, imputing their transgressions often to the devil or his spiritual emissaries, when the fault is really in themselves. Two leading causes, we think, have led to the existence and continuance of this "doctrine of devils," the figurative language of scripture, which personifies Death, the Grave, Evil, and many other impersonal things; and the Manichean doctrine of good and evil being God and the Devil, to account for light and darkness, spirit and matter, good and evil found in the world. The doctrine of the devil and his angels having been cast out of heaven is without any proof, excepting such passages as apply to man.—"How art thou fallen from heaven, O! Lucifer"—Isa. xiv, 12—refers really to no one but the King of Babylon. We will set before our readers, with remarks, the proof texts for demonology and fallen angels.

THE THREATENINGS OF SCRIPTURE

is the Jewish and Christian testimony of God against sin and the severe punishments with which it will be visited. Those have led some churches to the most unwarrantable and strange conclusions and which are opposed to the wisdom and goodness of God. The grand and benevolent designs of all punishments have been overlooked, because there are *one* or *two* passages wherein the correction of sin is called

EVERLASTING PUNISHMENT.

We will show at one view all those texts which speak of the everlasting punishment of the wicked—where the worm dieth not—where the fire is not quenched—outer darkness—gnashing of teeth—fire and brimstone—lake of fire—and death of the soul. There is only *one* place where everlasting burnings is named in the whole compass of the Bible, Isaiah xxxiii, 14, and there it specifically refers to the temporal afflictions in which the people of Zion are exposed, and none but the righteous, it concludes, can dwell (endure) those "everlasting burnings."—We will make the scripture its own interpreter, and prove

that eternal, horrible misery is not one of its doctrines; and surely no one will say it is a doctrine of mercy, reason, or common sense. (See page 172 of the present number.)—We are also very sure that the word

HELL,

as it occurs in the Bible, has been most grievously misused. The majority of persons who hear it named immediately annex to it eternal misery. All such passages as the following we will give the meaning, "The wicked shall be turned into hell (sheol) with all the nations that forget God." We have abundant testimony, even of those who believe in the eternal duration of misery, that this word means darkness, the grave, distress of mind. The Psalms show it, "The pains of hell got hold of me." "Thou hast delivered me from the lowest hell." David explains it "trouble and sorrow." Now, this we fully believe, that the wicked, and all who forget God, have trouble and sorrow and darkness; "They are turned into hell."

Our expositions will embrace the whole round of Trinitarian doctrines, beginning with the "Fall of Man, and ending with the "Eternal torments of Hell."—We see the labour before us, we invoke the blessing of God that it may redound to his honour and glory, the welfare of the human race, the promotion of pure religion, and the reunion of the Christian Church.

NATURE'S TRUE ARISTOCRACY.

NATURE's claim to an aristocracy is founded upon the soul or spirit of man, and not upon the embodiment nor its trappings. "The jewels of the mind" are the peculiar distinction of her nobility. She recognizes no worldly claim to superiority. Titles of rank and a boasted lineage are to her as sounding brass and a tinkling cymbal.

Mind is really the only true distinction between man and man. All other distinctions vanish; all others are perishable. Nature then has given her title to the immortal, imperishable, eternal infinite. Her aristocracy are noble expressions of God himself. They discover a magnanimity and benignity which assi-

milate man to his Maker, a disinterested love which recognizes in the humblest child of humanity a brother, bearing the same passport to immortality which has been conceded to them, and an undying virtue which transcends in beauty all terrestrial pageantry; aye, they discover a love for religion, for country, for truth, for right, which causes the horrors of the inquisition, the tortures of the rack, and the flames of the faggot to be reduced in magnitude, as they are speed means of their enjoying religion in its native atmosphere, accompanied by the presence of its Author; of becoming members of that great commonwealth governed by the great and infallible Ruler; of proclaiming truth unmolested by the rabble, and of enjoying those inalienable rights which no one can there wrest from them.

History presents a mighty array of noblemen whose heritage had been bequeathed to them by nature. In that grand and gorgeous procession, in whose ranks are identified martyrs and philanthropists, philosophers and poets, warriors and statesmen, sculptors and painters, writers and orators, are found no blazing jewels, no purple and fine linen, no badges of honour, nothing extrinsic to command the respect and homage of an admiring world. But the man, the essence of God, commanded and received them by means of his native exaltation. These noble sons of distinction have passed from earth; they were taken home crowned with a diadem richer than ever a monarch wore. Though no mausoleum of marble contains their dust, and upon no stately monument be carved their claim to distinction, yet the love and admiration of untold generations for them will proclaim that they were nature's nobility.

Nature's true aristocracy are a people's true pride and glory; yea, they are choice jewels, scattered here and there like oases in the desert. They have emanated from the hovel and the palace. They have been nurtured beneath the equatorial sun, and in the frozen and barren regions of the north. They have stood at the plough, at the flaming forge, at the workbench, and have served in all the humble occupations of life, and unknown, have joined the great band of aristocracy of which Christ is the head.

FIVE HUNDRED SCRIPTURAL ARGUMENTS FOR CHRISTIAN UNITARIANISM.

"I will show thee that which is noted in the Scripture of truth."—Daniel, 10th ch., 21 v.

"For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we of Christ."—2nd Corin. 2nd ch., 17th v.

FREE GRACE.

UNITARIANS are generally regarded as believing that they merit the grace of God and eternal life by their good works. In this section of our argument we show that Unitarians believe in the unpurchased and unlimited grace of God; that neither by *faith* nor *works* do we obtain eternal life. In this world *life* and *happiness* are not of merit, but the established or normal condition of God's children. Sin entails misery, but righteousness does not merit happiness, it is only the required condition for its enjoyment. Happiness and eternal life we believe are the gifts of God, designed for all his children. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi, 23.

"Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus iii, 5.

"That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus iii, 7.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii, 20.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price."—Isa. lv, 5.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely."—Rev. xxii, 17.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2nd Tim. i, 9.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast."—Eph. ii, 8, 9.

"Being justified freely by his grace through the redemption that is in Christ Jesus."—Rom. iii, 24.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead: to an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you."—1st Peter i, 3, 4.

EVER, AND EVERLASTING.

Unitarians do not believe in the perpetual torments of those who die in unrepented sin. All sin will have its just measure of punishment. But there is so much that is cruel, and useless, and degrading to the character of God, and contrary to the scriptural and natural evidences of his goodness, in the doctrine of eternal, indescribable torments, that Unitarians renounce this doctrine. It rests entirely on the meaning of the terms *ever* and *everlasting*. Now, we have before us, the concessions of most eminent Trinitarians who are believers in this doctrine of eternal punishment, that the words *ever* and *everlasting* have a limited signification in the Scriptures. Surely then, where the divine character is involved, and that punishment is known to be a means among fallible men for reformation, and not of mere vindictiveness, we may feel justified in discarding so horrible a conception of Him who is LOVE, and believe the punishment spoken of in the Scriptures is instituted in his benevolence for wise and holy purposes.—The following passages prove that the words *EVER* and *EVERLASTING* have a terminable or limited signification.

Jonah says, in reference to the *three* days he was in the whale's belly,—*"The earth with her bars was about me for ever."*—Jonah ii, 6.

The fire lighted on the Jewish altar has been out for many, many ages; yet we read, *"The fire shall ever be burning on the altar."*—Lev. vi, 13.

Jesus Christ taught only a few years; yet he says, *"I ever taught in the synagogue and in the temple."*—Jn. xviii, 20.

Abraham's seed have been long dispossessed of Canaan, although there was this promise, *"All the land which thou seest, to thee will I give it, and to thy seed for ever."*—Gen. xiii, 15.

"Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever."—Joshua xiv, 9.

The reign of a king, and the life of a slave are both called for ever.—*"The Lord God of Israel chose me before all the house of my father to be king over Israel for ever."*—1 Chron. xxviii, 4.

"And thine house and thy kingdom shall be established for ever upon thee: thy throne shall be established for ever."—2 Sam. vii, 16.

"Then his master shall bring him unto the judges. . . . and he shall serve him for ever."—Exodus xxi, 16.

"Thou shalt take an awl, and thrust it through his ear into the door, and he shall be thy servant for ever."—Deut. xv, 17.

The duration of the temple is called for ever.—*"I have hallowed this house, which thou hast built, to put my name there for ever."*—1 Kings ix, 3.

"Aaron . . . and his sons for ever, to burn incense before the Lord."—1 Chron. xxiii, 13.

In the following passages referring to the term of human life, the desolation of a country, and temporal possessions the words *EVER* and *EVER* have a limited significance.

"He asked life of thee and thou gavest it him, even length of days for *ever and ever*."—Ps. xxi, 4.

"From generation to generation it (Idumea) shall be waste; none shall pass through it for *ever and ever*."—Isa. xxxiv, 10.

"Then will I cause you to dwell in this place. In the land that I gave to your fathers, for *ever and ever*."—Jer. vii, 7.

The same restricted signification is implied in the words *EVERLASTING* and *EVERMORE*. The possession of Canaan is called an *everlasting* possession. The priesthood of Aaron is called an *everlasting* priesthood. The hills are called *everlasting* hills. The doors of the temple called *everlasting* doors. The time of affliction and suffering of the Jews from their enemies are called *everlasting* burnings. And the mountains said to be scattered are called *everlasting* mountains.

"I will give unto thee . . . all the land of Canaan for an *everlasting* possession."—Gen. xvii, 7.

"The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the *everlasting* hills."—Gen. xlix, 26.

"This anointing shall surely be an *everlasting* priesthood throughout their generation."—Exod. xl, 15.

"Lift up your heads, O ye gates; and be ye lift up *ye everlasting* doors."—Ps. xxiv, 7.

"He stood and measured the earth: he beheld and drove asunder the nations; and the *everlasting* mountains were scattered"—Heb. iii, 6.

The following passage in which the temporal suffering and affliction of the people of Israel are called *everlasting burnings* should always be read with the context. The question is asked, "Who among us shall dwell with the devouring fire? Who among us shall dwell with *everlasting burnings*?"—Here is the answer: "He that walketh righteously, and speaketh uprightly."—Isa. xxxiii, 14. *i.e.*, the righteous, the upright, like gold, will be able to stand, to dwell in safety amid these times of suffering.—(Read the whole passage).

Even the word *EVERMORE*, which literally means *ever and more*, has a restricted signification in the Scriptures. We will adduce a few passages and close this section.

Referring to national desolation.—"And thou shalt be only oppressed and spoiled *evermore*, and no man shall save thee."—Deut. xxviii, 29.

Solomon's throne.—"I will settle him in my house and in my kingdom for ever: and his throne shall be established for *evermore*."—1st Chron. xvii, 14.

In reference to mere Jewish temporal prosperity, "I will make a covenant of peace with them; it shall be an *everlasting* covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for *evermore*."—Ezek. xxvii, 26.

The words *EVER*, *FOREVER*, *EVER AND EVER*, *EVERLASTING* and *EVERMORE*, have a limited mean-

ing, not embracing eternity: we have the testimony not only of the foregoing passages, but of eminent Trinitarian scholars; surely then when annexed to the divine punishment for transgression, when we know from scripture, that, "God doth not afflict willingly nor grieve the children of men," but has a benevolent purpose in all his ways, and has said, "Then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Ps. lxxxix, 32. We may safely conclude, the punishment of sin will come to an end, and the design of all suffering will be answered.

THE FINAL AND UNIVERSAL TRIUMPH OF THE GOSPEL.

We could easily show proof for this glorious proposition from the benevolence of Deity and the nature of his works; but we must confine ourselves to the scriptural argument. We think the Bible itself, the whole book is a proof. It teaches "God is love," this is most conclusive. "God is our Father," this is a grand guarantee. "He will have *all* men to be saved," this is perfect evidence. The mission of Christ is our hope. "He came to save the lost,"—he will accomplish this mission. "He can save to the uttermost," so none need despair. His parable of the lost piece of money, the lost sheep, and the prodigal son are clear proofs of the design of heaven, the salvation of all.

Now to a few texts.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—Isa. lxi, 11.

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. lv, 10.

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee."—Ps. xxii, 27.

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."—Ps. lxxxvi, 9.

"In thee shall all families of the earth be blessed."—Gen. xii, 3.

"In thee shall all nations be blessed."—Gal. iii, 8.

"And all flesh shall see the salvation of God."—Luke iii, 6.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. lii, 10.

"They shall not hurt nor destroy in all my holy

mountain : for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. xi, 9.

"The Lord shall be king over all the earth : in that day shall there be one Lord, and his name one."—Zech. xiv, 9.

"And the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it"—Isa. xl, 5.

"And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord : for all shall know me, from the least to the greatest."—Hebr. viii, 11.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—Isa. xlv, 23.

"Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee ; for thy judgments are made manifest."—Rev. xv, 4.

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever."—Rev. xi, 15.

"For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth."—1st Tim. ii, 3, 4.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii, 39.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—Rom. xiv, 11.

"For therefore we both labour and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe."—1st Tim. iv, 10.

"The Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2nd Peter iii, 9.

"Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow ; of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ was Lord, to the glory of God the Father."—Phillipp ii, 9, 11.

"For it pleased the Father that in him should all fullness dwell ; and having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven."—Col. i, 19, 20.

"That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth ; even in him."—Ephes. i, 10.

"Then cometh the end when he shall have delivered up the kingdom of God, even the Father ; when he shall have put down all rule, and all authority, and all power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is expected which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1st Cor. xv, 24, 28.

SUMMARY OF SCRIPTURAL PROOF FOR CHRISTIAN UNITARIANISM.

We have now finished the task we undertook to perform. In our promise of five hundred Bible texts for the glorious doctrines of our faith we kept considerably within what we have really advanced. Nearly *seven* hundred, instead of *five*, our readers will find, in our columns ; and many hundred more we found we had at our disposal. To the law and to the testimony every Unitarian can truly appeal, and find it is not a text here and there, and of disputable authority, but the whole current of the Holy Scriptures is the proof he can bring to uphold his position. Our ARTICLES OF RELIGION we express in the wholesome words of Scripture that our faith may not stand in the words of man, but in the wisdom of God. That there is but ONE GOD, and that God is one, is a truth written in every page of the Bible, and every leaf of nature. It has had its witnesses in every age, and the promise of prophecy is that in the age of universal religious truth when God will be king over all the earth ; in that day only one God will be acknowledged and his name ONE. That he is God of all goodness, forgiveness, mercy and truth, and seeks though the mission of Jesus Christ to save and bless all mankind, we have in Scripture language abundantly shown. That his love is antecedent to the coming and death of Christ, and pardons for his own name and mercies' sake. These doctrines we have shown were taught by Jesus Christ and his Apostles ; and by their precepts and the example of Christ we learn to WORSHIP THE FATHER in spirit and in truth, and to beseech him to grant unto us his Holy Spirit to guide us into all truth. However much we are reproached as renouncers of Christ, we have shown that our faith in Christ is a Scriptural one sustained by the New Testament throughout ; and that we esteem the reproach for truth and a good conscience more than all the plaudits of men and churches. Christ is our way, and truth, and life, and by his precepts we are willing to be guided. We have adduced sufficient proof to show our belief in the divine government of the world, and the justice of God, as well as his goodness. The nature of man, the purity of little children, and the benevolence of creation. The work of man to be co-worker with God, and the blessedness of the obedient and merciful. Who are the disciples of Christ and children of God, and what sacrifice is acceptable unto him. The ETERNAL FATHERHOOD of God, and the UNIVERSAL BROTHERHOOD of man. The final and complete triumph of right over all wrong, of virtue over all vice, of godliness over all ungodliness, of good over all evil. These are our views of the Gospel which make it worthy of the name GLAD TIDINGS. Who would not wish such a religion true, however few at present believe it so ! This, then, is Christian Unitarianism ; Christianity commencing with the unity of God and his goodness encircling all. Believes in the union of Christ with God, that all the human family may be also so united to one another and to him the heart and life of all. The day will come when such doctrines will need no defence, and will be adopted by all, as they have been in the past by some of the most humble minds, the sincerest lovers of truth, the loftiest intellects, and the largest hearts.

WAYSIDE GATHERINGS.

THE UNITARIAN BIBLE.—The Dean of Westminster, Dr. Trench, speaks, in his latest book, of the Unitarians as having and using a Bible of their own; and having been corrected by the "*Inquirer*," the very reverend divine courteously engages to set the matter right in a second edition.—A similar correction befel a Newcastle damsel a few weeks ago. Entering a bookseller's shop, she asked for a "Unitarian Bible." A Unitarian matron chanced to be present, and said, "Have you not a Bible at home?" "O, yes, certainly," was the reply. "Then my good girl," said the lady, "you have a 'Unitarian Bible.'" And the maiden went on her way, like Dean Trench, satisfied.

ANOTHER ILLUSTRATION.—The Rev. R. Chapman, Methodist minister, of Deal, in a sermon preached on Sunday, September 5th, 1853, on "And my bow shall be in the cloud." After speaking of the seven prismatic colours, said, that he considered the three primary colours to be emblematical of the three persons in the Trinity, and that he could never look on a rainbow without being reminded of the glorious and fundamental doctrine in question—so fundamental, in his estimation, that he believes no one who denies it can justly claim to be considered a Christian, and that to tell a sinner that Christ is not God, is to tell him, in effect, that there is no pardon for him!

DR. BATEMAN'S COLLECTION OF HYMNS.—In our notice of these hymns, last month, we said, there are "one hundred and eight;" we should have said four hundred and eight hymns, for one penny.

CHARLES DICKENS.—A New York correspondent of the Boston *Atlas*, says:—"I was yesterday conversing with a gentleman well acquainted with the Dickens family, and he attributes the difference between the novelist and wife to diverse views they take in regard to the religious education of their daughters. Mr. Dickens is a decided latitudinarian in his views, and generally attends the Unitarian Church, while Mrs. Dickens, an Edinburgh lady, brought up in the stricter doctrines of Presbyterianism, still clings to the religious ideas inculcated in her youth, and naturally wishes her daughters brought up in the same way. The notion that Unitarianism is lax, and Presbyterianism is strict, is one of those popular fallacies which get the run of society, and receive general assent until they are challenged, and then it is found they are without the password of truth. For certainly that must be the strictest, not the most latitudinarian religion, which depends least upon substitutes for personal righteousness and holiness, and refers each man to his God and Saviour as the standards of duty, not to creeds, or ceremonies, or professions. Which was the most strict, Moses or Christ? The Jews would say Moses, but we say Christ; because he laid the emphasis on the heart and conscience, not on Church creeds and dogmas. Orthodox Christianity makes much of the law, and is but a kind of improved Judaism. Unitarian Christianity endeavours to approach the idea of Christ, and inculcate the law of love, and make each man feel that he standeth or falleth to his own Master. Seemingly strict, the former is the most lax in reality; and seemingly lax, the latter is the most strict."

PARALYSIS FROM SMOKING.—A leading medical practitioner at Brighton has lately given a list of sixteen cases of paralysis, produced by smoking, which came under his own knowledge within the last six months.

"UNCLE TOM'S CABIN" A CATHOLIC NOVEL.—The *Christian Register* states that the Catholic authorities in Italy being unable to prevent the

faithful from reading Uncle Tom's Cabin, have so altered the plot in the last edition, as to represent the old negro dying a martyr to his firm belief in the Immaculate Conception.

WHAT WE SUBMIT TO.—Mr. Peabody one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution, let us see what we have to submit to. I will make a list of our trials. First, we have a home: we will submit to that. Second, we have the comforts of life, we will submit to them. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us." "Ah!" said she, "pray stop; I will say no more about submission."

TOLERATION OF COLOUR.—At the annual meeting of the British and Foreign Anti-Slavery Society, recently, Lord Brougham related the following amusing anecdote:—"Lord Lyndhurst gave me, a short time since, an anecdote of a gentleman who was connected with the Hague, and who, on one occasion, received an invitation to the house of a Cuba gentleman, a negro proprietor of a large estate, where he was received with the utmost hospitality and treated elegantly. He said that he was rather entertained when, after dinner was over, his coloured host said he was a man without any prejudice whatever, and that whenever he found a person honest, honourable, and respectable in every point of view, he held out the hand of fellowship to him, even though his colour were as white as that table-cloth."

PREDESTINATION.—"Do you believe in predestination?" said a captain of a Mississippi steamer to a clergyman, who happened to be travelling with him. "Of course I do." "And you also believe that what is to be will be?" "Certainly." "Well, I'm glad to hear it." "Why?" "Because I intend to pass that boat ahead in fifteen minutes, if there be any virtue in pine knots and loaded safety valves. So don't be alarmed, for if the bilers aint to burst they won't." Here the divine put on his hat, and looked very much like backing out, which the captain observing, he said, "I thought you said you believed in predestination, and what is to be will be?" "So I do; but I prefer being a little nearer the stern when it takes place!"

A FASHIONABLE CHURCH.—The following from Fanny Ferri has been going the round of the papers:—"You enter the church porch. The portly sexton, with his thumbs in the armholes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor meek, plainly clad seamstress relieved from her thread-mill round, to think one day in seven of the immortal soul. The sexton is struck with sudden blindness! She stands embarrassed one moment, then as the truth dawns upon her, retraces her steps with a crimson blush, recrosses the threshold, which she has profaned with her plebeian feet. Hark to the organ. It is a strain from Norma, slightly Sabbathized. Now worshippers one after one glide in—silks rattle—plumes wave—satin glistens—diamonds glitter, and scores of forty dollar handkerchiefs shake out their perfumed odours. What an absurdity to preach the Gospel of the lowly Nazarene to such a set. The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So with a velvet tread he walks all round the ten commandments—places the downiest pillow under the dying profligate's head—and ushers him with seraphic hymning into an upper Heaven."

CHOICE SELECTIONS.

Round holy Rabia's suffering bed,
The wise men gathered, gazing gravely;
"Daughter of God, the youngest said,
"Endure thy Father's chastening bravely;
They who have steeped their souls in prayer
Can every anguish calmly bear."

She answered not, and turned aside,
Though not reproachfully or sadly,
"Daughter of God," the eldest cried,
"Sustain thy Father's chastening gladly;
They who have learnt to pray aright
From pain's dark well draw up delight."
Then she spoke out: "Your words are fair;
But oh! the truth lies deeper still;
I know not, when absorbed in prayer,
Pleasure or pain, or good or ill;
They who God's face can understand
Feel not the motions of his hand."

Rabia, sick upon her bed,
By two saints was visited:

Holy Malik, Hassan wise;
Men of mark in Moslem eyes.

Hassan says, "Whose hand is pure,
Will God's chastisements endure."

Malik, from a deeper sense,
Uttered his experience—

"He who loves his Master's choice,
Will in chastisement rejoice."

Rabia saw some selfish will
In their maxims lingering still,

And replied—"Oh men of grace!
He who sees his Master's face.

Will not in his prayer recall
That he is chastised at all!"

THE UNIVERSALISM OF THE
POET LAUREATE.

Oh! yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

That nothing walks with aimless feet;
That not *one life* shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

Behold we know not anything:
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.

TENNYSON.

DIFFERENCES.

BY CHARLES MACKAY.

The king can drink the best of wine—
So can I;
And has enough when he would dine—
So have I;
And cannot order rain or shine—
Nor can I.
Then where's the difference—let me see—
Betwixt my lord the king and me?
Do trusty friends surround his throne
Night and day?
Or make his interest their own?
No; not they.
Mine love me for myself alone—
Blessed be they!
And that's one difference which I see
Betwixt my lord the king and me.
Do knaves around me lie in wait
To deceive?
Or fawn and flatter when they hate
And would grieve?
Or cruel pomps oppress my state—
By my leave?
No! Heaven be thanked! And here you see
More difference 'twixt the king and me!
He has his fools, with jests and quips,
When he'd play;
He has his armies and his ships—
Great are they;
But not a child to kiss his lips—
Well-a-day!
And that's a difference sad to see
Betwixt my lord the king and me.
I wear the cap, and he the crown—
What of that?
I sleep on straw, and he on down—
What of that?
And he's the king, and I'm the clown—
What of that?
If happy I, and wretched he,
Perhaps the king would change with me!

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